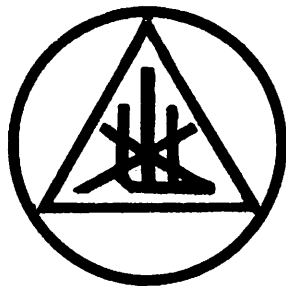


the Beacon



November 1962

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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MAN — HUMAN AND DIVINE

THE eternal mystery of life has pre-occupied human thought and intelligence for aeons. Millions of words have been written and spoken in an effort to elucidate, to explain, to postulate an acceptable answer to the question: 'Man — who, what and why?'. Much valuable teaching and information has been given to us over the years; many facets of the diamond of truth have been polished by humanity itself to reflect an aspect of knowledge and to radiate a growing light into the endless quest.

As human beings we consider the mystery of life, naturally enough, from the angle of man and his place in the scheme of things. Man looks at himself and looks at God; he sees little and wonders much.

But a man's-eye view of God and the universe is inevitably clouded by faulty vision, limited by distorted understanding, and confined within narrow horizons. Alternatively, then, what would a 'God's-eye view' of man reveal to human understanding? Surely it is aspects of this revelation which underlie what we have come to call the 'Ageless Wisdom'. And again, volumes have been written, and will be written, around this absorbing contemplation.

As a mother caring for her child nurtures the potential man, so God looking at man sees a potential god. Man is the vehicle for the physical manifestation of divinity, and there is no way out or around this implacable, inescapable plan for humanity. To create out of animal man — form centred, self-centred, driven by the desires and appetites of his physical and emotional elemental substance, and responsive to the sharp divisions of his human intelligence — a liberated co-operator in divine plan and purpose, revealing the

qualities and characteristics of a 'son of God', is — as we know — a long, slow, uphill process. And much of the early unfolding of 'God-consciousness' goes on in the warm, dark chamber of the human heart, unseen and unknown; just as the plant establishes its roots and source of nourishment through the seed in the earth, long before a green shoot emerges into contact with the light of the sun.

The resistance and the conflict, which are an inevitable part of human growth towards the revelation of divinity, begin when the human mechanism, the conscious mind and heart, respond to the stimulation of inherent divinity, God immanent in form. Knowing these things to some extent, accepting them in proportion to the awakening sacrificial will, even desperately desiring liberation from human bondage, we continue to be rebels at heart. Even those who are becoming conscious of their inherent human destiny, and who are driven by the germination of their own divine potential to co-operate in the process, have their moments, their years, and perhaps lives of rebellion, frustration and pain.

We still want the best of both worlds, we want to 'eat our cake and have it too'. We want to achieve the stature of an accepted discipline, and also to continue to live in our comfortable, familiar and, to some extent, self-indulgent way. We accept the *theory* of discipleship, of transference, of transmutation, of transcendence, of creative 'living above the diaphragm'; we realise that the disciple, the 'son of God', functions with decentralisation, with impersonality, self-forgetfulness and non-attachment. Yet we block our own efforts time after time by

inability to let go of those personality adhesions, so exclusively human in form that they stifle the living essence of potential divinity.

Where the personal factors may often fail to drive home the realisation of an unwitting dalliance with duality, the urgency of human need should pierce the disciple to the soul, pull him out of his 'halfway-ness', and help him to adjust the swing of the human pairs of opposites in an unremitting one-pointed effort to achieve those 'higher spiritual possibilities' of which he may be capable, and which are demanded of him at this period of human extremity.

Spiritually awakened men and women are required by the Hierarchy for their work now. They have no other means of making redemptive energies available to the world

situation except through those human beings whose own efforts and self-sacrificing service have brought them into close contact both with the Hierarchical centre of spiritual activity, and fully and creatively with the centre of human consciousness. For a 'son of God' does not lose his humanity as he transcends his human limitations; he purifies and enriches his unique human equipment, his intelligence and capacity for action on behalf of humanity, with the light, the wisdom, understanding and the will-to-love of his inherent Godhood. In so doing, all the potential divinity of which he is capable at any one time is touched into action on behalf of his fellowmen; he begins to take his place on earth among men as a co-operator in the working out of God's plan for man.

Man, human and divine, is destined to 'show forth the signature of God and reveal divinity'.



When a man is an initiate he does not react to ordinary feeling, sentiment, or to personality relations as they express themselves in pleasure or pain. All these are surmounted, and eventually the watery life of emotional reaction is superseded by the life of true and inclusive love.

D.K.

Quality in the World of Appearances

by Djwhal Khul

Each kingdom in nature has developed, or is developing, one outstanding quality. By its devotion and sacrifice each kingdom helps to bring man to the gate of initiation. There he will be purified by fire and prepared for the liberation which enables him to apprehend the intuition.

WE now take up the definition of the word 'quality', which embodies the second ray aspect. This second aspect is the determining ray or the second manifesting aspect of divinity. It is the Christ or Vishnu aspect; it is the sentient consciousness aspect of deity in form. I stated also that we would consider its expression in the world of phenomena, meaning by this the world of external appearance and of tangible forms.

The quality that emerges through the process of manifesting, and under the impulse of the divine Life, is love, which functions through the medium of the Law of Attraction, with the aim of producing an ultimate synthesis in consciousness. Let us not forget that the objective of our present evolutionary process is the unfoldment of conscious awareness. The entire process is directed towards that consummation.

Quality, in the last analysis, is neither more nor less than the nature of that awareness, and the response in terms of quality to sentient contact. Through the gradually unfolding mechanism of contact, itself the result of active quality, determining the life of the unit cells which compose the form, the range of contacts extends indefinitely, and the response of the living entity to contact becomes more vital, more understanding in its capacity, and more synthetically comprehended. This response develops in two directions:

1. It leads to a comprehension of the response apparatus and to a wise use of the mechanism of contact.
2. It leads also to an understanding of the response of the individual consciousness to the consciousness contacted. This is

brought about through the medium of the response mechanism. This other response apparatus may be either more developed or less developed than the one that does the contacting.

It is this interplay between the consciousnesses using the mechanisms that confers an understanding of quality. This interplay confers an understanding of the activity underlying the appearance, and motivating it. Exoteric science enables the activity aspect of the phenomenal forms to be apprehended and studied, and all the many manifestations of the many schools of human thought, which enlarge through their researches the range of human knowledge, have the same objective. At the same time, they increase our capacity to grasp the intense activity of every form in every kingdom in nature, and of every atom and cell within those forms. Science has led us on from pinnacle to pinnacle of achievement, till today we are lost in a world of energies. We have been taught to picture to ourselves a world of vibrating points of force which constitute in the aggregate all forms of life, and which present to our astonished and bewildered intellects a planetary life which is the sum total of all known forms. Each form is a universe in itself, and all forms are alive, vibrating with divine activity. We use the word 'energy' to express this activity, and beyond that we are as yet unable to pass. Energy is life, and energy is also death. Activity is to be sensed and known in the organic and in the inorganic, a vast series of atomic lives built up into structure after structure and found to be in ceaseless motion. A vast series of living structures, built up into still greater and more inclusive forms, are all

found, again, to be in equally ceaseless motion. These greater structures, in their turn, are found to be vibrant organisms, and so there unfolds before man's conscious vision nothing but life and activity, naught but motion and energy, and always a coherence, an ordered purpose, a growing synthesis, a Plan, and a *Will*. To this, science sets its seal, for scientific knowledge is the indication of man's response, through the collective response apparatus of humanity as a whole, to the mechanism of awareness of the great Life in which we live and move and have our being, the planetary Logos of our Earth.

The World of Forces

The esoteric sciences carry us within the form or forms, and enable us to penetrate to the quality aspect. Students would do well to remember that occultism may be the study of forces, and that the occultist moves in the worlds of force, but these are also the worlds of quality and of those qualifying energies which are seeking to manifest through the world of appearances. As they achieve this, they will dominate the activity of the form units which constitute the phenomenal world. There are energies which lie behind the phenomena produced by the activity of the atomic structures; these are latent and unseen and often unfelt; they are subjective. The esoteric sciences have one purpose in view, and that is to produce the gradual emergence of these energies, so that the skilled occultist can eventually work in a dual yet unified world of force, and be the creative will which guides, blends and utilises the world of appearances and the realm of qualities. These two types of active creative energies must be controlled by the creating Will or Life aspect so that they function as one.

Therefore the aspirant is taught to turn within; to study motives; to acquaint himself with the qualities which are seeking expression in the outer world through the medium of his outer mechanism. As he learns to do this, the nature of that outer world of mechanisms alters, and he increasingly becomes aware of the qualities struggling for expression behind the outer forms. Thus the range of his conscious contacts extends, and he passes, through scientific research, from an exoteric understanding of the world of phenomenal

appearances to an esoteric comprehension of the world of qualities. Never forget, therefore, that this dual apprehension must be emphasised, and that as a man learns to 'know himself', he automatically learns to know the quality underlying all appearances. Look therefore for the quality everywhere. This is what we mean when we speak of seeing divinity on every hand, of recognising the note sounded by all beings, and of registering the hidden *motif* of all appearing. The unawakened man or woman sees the form, notes its forms of activity, and 'judges by appearances'. The awakening aspirant begins to sense some of the beauties that lie unrevealed behind all forms; the awakened disciple lays the focus of his attention upon the emerging world of qualities, and becomes steadily aware of colour, of new ranges of sound, of an inner evolving and newer response apparatus which is beginning to enable him to contact the unseen, the intangible, and the unrevealed. He becomes aware of those subjective impulses which condition the quality of the life, and which are slowly and gradually revealing themselves.

It is this unrevealed inner beauty which lies back of the emphasis laid by the churches upon the cultivation of the virtues, and by the occultists upon the use of a seed thought in meditation. These seed thoughts and virtues serve a valuable and constructive purpose. The Biblical truism that 'as a man thinketh in his heart, so is he', is based on the same basic realisation, and the distinction between the spiritual man and the man of worldly and material purpose consists in the fact that one is attempting to work with the quality aspect of life, and the other is focusing his attention upon the appearance aspect. He may and does employ certain qualities as he so works, but they are those qualities which have been developed during the evolutionary process of the divine Life as it has cycled through the subhuman and human kingdoms.

Developing Kingdoms of Nature

Each of the kingdoms in nature has developed, or is developing, one outstanding quality, with the other divine attributes as subsidiary.

The *mineral kingdom* has the quality of activity primarily emphasised, and its two extremes are the tamasic quality, or the static

inert nature of the mineral world, and the quality of radioactivity, of radiation, which is its beautiful and divinely perfected expression. The goal for all mineral atomic forms is this radioactive condition, the power to pass through all limiting and environing substances. This is initiation, or the entering into a state of liberation, for all mineral appearances, and the organising of all forms in this kingdom under the influence of the seventh ray.

The vegetable kingdom has the quality of attractiveness, expressed in colour, and its liberation, or its highest form of activity, is demonstrated by the perfume of its highest forms of life. This perfume is connected with its sex life, which has group purpose and which calls to its aid the initiating wind and the insect world. This is not just a pictorial way of portraying truth. The very nature of perfume, its purpose and intent, is to affect those agencies which will produce the spreading and the continuity of the life of the vegetable kingdom. The 'aspirants' in the vegetable kingdom, and the most evolved of its forms, have beauty and perfume, and are susceptible to the hidden influences of those to whom is confided the initiating of the life-forms and their bringing to a desired perfection. Hence the influence of the sixth Ray of Devotion upon this kingdom, and the application of the Ray of Devotion which, symbolically expressed, 'fixes the eye upon the sun; turns the life ever to the rays of warmth, and causes the blending of the colours and the glory of the perfumed radiance'.

The animal kingdom has the quality of growing instinctual purpose which, in its highest form, works out as the domesticity of the more evolved animals, and their devotion to man. Behind the appearance of the animals is to be found a steady orientation towards the forms of life which evidence that which they desire. Hence the influence of the fifth Ray of Concrete Knowledge, which pours through the human family upon the third kingdom in nature. Man is the initiating factor here, and to man is committed the task of leading the animal kingdom towards liberation, a liberation into the fourth kingdom, for that is the sphere of its next activity.

The vegetable kingdom is liberated into another evolutionary process altogether, and its lives pass into the so-called deva, or angel, evolution. Hence the wind and the insect world are its agents, just as man and the agency of water are the initiators of the animal world. The secret of release for the animal nature is hidden in the 'watery nature'; this is the blood aspect, and in the shedding of the blood, esoterically understood, lies the clue to the liberation of the animal kingdom. Hence certain initiatory processes are working out on a large scale in the shedding of blood through the slaughter of the animal form of the human being in the Great War, for instance. In the war the blood of thousands was poured out upon the soil, and from the standpoint of living purpose, certain esoteric results have been achieved. This fact is a difficult one for man to understand, for his awareness is as yet primarily that of the form and not of the quality of the life. It is difficult for men to comprehend the divine purpose working out behind the evils of animal slaughter and the shedding of blood down the ages, pre-human and human. But through the 'pouring out of that water which is of the colour red' there is eventuating a liberation which will initiate the life of that kingdom into new states of consciousness and of awareness. The whole problem of slaughter, whether in the animal or the human kingdom, originated in events which occurred during the original 'war in heaven', when Michael and his angels were cast down and our planetary system came into being. Until a man's consciousness is such that he can, through an inner mechanism as yet unevolved in the majority, respond to the planetary consciousness and 'enter into the secrets of the Ancient of Days', the problem of pain, of bloodshed, of war and of suffering must remain an inscrutable mystery. It will be solved, and this is the keynote of most importance, only when man has himself changed the initiating process for the animals from that of bloodshed to that of domesticity and of mutual love. When the mentality of the race is more developed, then man can, by arbitration and the right use of speech, settle all differences, and thus change the mode of animal initiation, whether this refers to the animal kingdom or to his own animal body.

(Continued on page 359)

Three New Age Promises Fulfilled

by Frances Paelian

Years before their discovery, the Tibetan Master made three fantastic forecasts in the field of science. Has Man the understanding to use these boons wisely so as to convert this sorrowful planet into heaven on earth?

WHEN Alice A. Bailey's book, *A Treatise on White Magic*, was published in 1934, it contained three apparently fantastic promises concerning the new age. These lay in the realm of scientific discovery, and promised mankind access to the very key to the secrets of life. Now in 1962 we find ourselves on the way to mastering life's deepest mystery, thanks to the fact that these new age promises are being fulfilled. Heretofore this was apparently not possible. No theory of the meaning of life could go beyond speculation, for instance, until science discovered the electrical fields surrounding all objects.

These three promises, fabulous as the fulfilment of any three wishes of folk-lore, are made on pages 332-5 in the book, *A Treatise on White Magic*.

The three interrelated promises, made years prior to the scientific discoveries relating to them, are (1) the discovery of nuclear fission, (2) the discovery by science of the soul, and (3) the development of a science of sound, which bears close relationship with the age-old techniques of what is known as 'white magic'.

The first discovery was the splitting of the atom. The white light seen in this process is the blinding radiance of pure spirit escaping from matter. Dr. Robert Oppenheimer seemed to intuit this during an atomic testing. 'It was as if it were the glory of a thousand suns!' he declared, quoting Arjuna's praise of Krishna.

This idea may lead many people to ask how a bomb can be an expression of spirit, when it is intrinsically evil. The answer lies

in the impersonality of energy; spirit is energy or power. But we are given the terrible decision as to how this power may be used. The power of the atom can effect a holocaust, but a refocus of human emphasis (man himself can be the group saviour), can mean spiritual liberation.

The essence of the problem of the dual world is the struggle between power and potential, called by the occultist 'force and energy'. Material survival in our culture involves what may be called power-hierarchy. In economic, political and other situations, those who have power determine the activities of those who have not. The weaker man, no longer free to spend his energy and resources on his own authentic goals, must, to survive, devote most of his time to the interests of the man above him. This is loss of freedom. The powerless man can either conform or resist. To resist a superior material power is to become a martyr. Those who do not wish to do this must rationalise.

Most powerless people to 'save face' unconsciously confuse acquiescence to totalitarianism with 'surrender to the will of God'. This idea came from the Reformation teaching that God gives power to those he favours, so surrender to this power must be his will. If a man must submit, it is clear to see that he would rather submit to the 'inevitable' than to an unjust human collective. The latter would destroy his sense of integrity.

In a relative universe things only have meaning in relationship to other things. The old orthodox theology was a reaction to an unjust distribution of power. Its tenets would be meaningless under conditions involving a

re-distribution of pressures and forces.

Highest Human Act

Under permissive circumstances, the highest human act is self-actualisation — development of talents. In the face of injustice, the highest act is self-abnegation or martyrdom. Self-denial is the valid protest of inequality, but is meaningless when all have enough. Life-abnegation is expedient when practised by the reformer or hero. Too great a 'will to live' might conflict with such a man's attitude of expendability for his cause. (The hero of the play *South Pacific* was not willing to sacrifice himself for the group until his fiancée broke their engagement.) On the other hand, the will-to-live is splendid, and the opposite view is an emergency measure useful only in the face of imbalance of justice.

By the same token, misuse of power in the world creates the inevitable reaction of hope and belief in the weaker as a survival necessity. The impingement of material power demands the existence of a defensive counter-power, God. This power exists, but belief based on necessity is intellectual and emotional. It is not intuitional, existential knowledge of God.

Now the new power factor of the splitting of the atom can build a new world and a new religion. This spiritual energy can upset the

power system. Enough energy for all means self-actualisation taking the place of self-abnegation. All men can pursue self-realisation and self-development, unimpeded by those who would draw them off-centre to exploit them as means, rather than as ends in themselves. They will render martyrdom, self-denial and the abnegation of life meaningless. Good Friday will give way forever to Easter. (Jesus, by becoming a man, did all a man could do, to protest against unjust power and suffered the inevitable consequences. Then, becoming a God-Man, he overcame death, the ultimate weapon of force, thus having his ultimate victory.) There is enough energy, since atomic fission, to provide for all: for man to develop his ultimate possibilities.

But this requires a change from solar plexus to heart-centred orientation, the replacement of self-interest by group consciousness; love, in popular parlance. In the face of the growth of the concept of one life in all forms, destruction and exploitation will become more and more unthinkable. When the need for one man to survive at the expense of another becomes unnecessary, due to the factor of peace-time use of atomic energy, many dangerous rationalisations will end. Authenticity in spiritual and cultural self-expression, and the emergence of true

(Continued from page 357)

In the *fourth kingdom*, the emerging quality is that aspect of synthetic love or understanding which is the intuition. This intuition is a quality of mental matter and of the 'chitta' or mind stuff. Man is also intended to be radioactive; the incense or the perfume of his life must ascend, and thus attract the attention of the initiating factors which wait to lead him to liberation. These factors are the fire and the members of the fifth kingdom in nature. The growing purpose of his animal forms must give place to the dynamic will of the spiritual entity, released from form limitations by the fire of life and of initiation. Thus he harmonises in himself all ways of approach and of release, and all achievements, and synthesises in his life the aspirations of the other three kingdoms.

Radioactivity, the perfume of the aspirant, the devotion to other human beings, the sublimation of domesticity, and the 'shedding of blood' or the sacrifice of the life, the

expression upon earth, the mineral kingdom, of the devotion and sex life of the vegetable kingdom, plus the sacrifice through blood of the animal kingdom, bring man to the portal of initiation. There the fire awaits him with its purifying uses, and thus earth, air, fire and water, the four elements, prepare him for the great liberation and for the release of that quality of synthetic apprehension of the underlying truth which we call the intuition. This is after all the response of the mechanism to the symbolic appeal of divine quality, expressed in the whole and seen as illumination. Thus the qualities emerge and appear in their full glory as man develops himself and unfolds within himself the needed apparatus of response, training himself to recognise the subjective realities or the divine qualities as they seek to manifest. The processes of manifestation produce results upon and in the gradually awakening consciousness of man.

from A TREATISE ON THE SEVEN RAYS Vol. 1

religion, will be possible for the first time. These will spring from man's real centre, and will not be a reaction to suffering and impingement.

Does this sound Utopian? Gerald Sykes, formerly a public affairs officer, and author of *The Hidden Remnant*, confirms another saying of Master Djwhal Khul. The individual, and consequently mass development, leading to this refocalisation of energies, must grow out of the development of depth psychology. This, leading to the mastery of the atavistic forces in men, the real enemy, will open the door to the development of the consciousness essential to the reorientation of already present energies.

Science and Religion

To turn to the other two promises found in the book, *A Treatise on White Magic*. These are definitely linked, as one would do little practical good without the other. Dr. J. B. Rhine attributes present day demoralisation to the fact that man's most burning questions are left unanswered concerning God, immortality, prayer, heaven, and the rest. To this end he demands closer co-operation of science and religion. Basically, there are probably not too many atheists. *Time* magazine of 16th February, 1962, tells us that even Soviet scientists are beginning to accept a spiritual concept of the universe; Ontology, the existence of higher spiritual forces, or Teleology, the indication that God has a Plan, are seldom seriously doubted.

Man with his will-to-live craves spiritual technology. He will grant the existence of a God who makes beautiful flowers and orderly solar systems. The fact that immature organisms contain rudimentary possibilities, as in the case of the caterpillar, useless in its immediate form, but destined to become a winged creature, is a proof of God's planning faculty. But man is interested in how he can live and fulfil himself in spite of opposing superior forces. How can he, as we suggested before, find access to a counter-power which will bring him the freedom essential to the development of his innate possibilities? This is the \$64,000.00 question in religion. All men experience supernatural events. One-fifth, according to Dr. Rhine, have experienced extrasensory perception. But the concept of control of the spiritual faculties

is another story. It is not selfish to wish healing, protection and sustenance, not as an end, but as a means to the development of one's maximum creative possibilities. This is defined by Spinoza as 'virtue'.

The second promise is the discovery by science of the soul. In this case we will have to settle for the discovery of the soul's material counterpart, the etheric body. Master Djwhal Khul defines the soul as the factor which organises atoms into the characteristic form of a man, plant or animal. It also determines the quality of the consciousness or expression of the form involved. This definition applies to the magnetic force-fields which form the matrix of all organisms.

The *Saturday Review* of 3rd February, 1962, provided an extensive report on these fields. John Lear, the magazine's science editor, declares that the cosmos is strung with an invisible net of magnetic lines. Francis Bitter, working for the U.S. Air Force, declares that the space between particles contains fields of gravity, electricity and magnetism. He concludes that the fields are as real as the particles, matter, themselves.

An illustration in the same magazine dealing with the force field of man revealed swirls of force in areas which we would recognise as the 'chakras'. The same article, in explaining electrical anaesthesia, stated that the back of the head had a positive charge and the front a negative one. This bears out the teaching of the positive charge of the pineal gland and the negative force of the pituitary.

In the United States, Dr. H. S. Burr and the late Dr. Gustaf Stromberg, along with Dr. George Crile, proved the scientific existence of the force field, the material counterpart of the soul. Dr. Burr of Yale and Dr. Stromberg contended that the field contained patterns for all future developments to be experienced by a given organism. These were mental and emotional as well as physical. The field as a matrix was, according to these scientists, the complete determinant of the precipitate, the material form, it surrounded.

Dr. I. I. Rabbi, Nobel Prize Winner at Columbia University, declared that cells

broadcast in the form of a field their innate quality and frequency, extending to the full scope of the electro-magnetic spectrum.

Problem of Life

Before the scientific discovery of the living fields, we find the remark on page 34 of *A Treatise on White Magic*: 'The solution of the problem of life still eludes the wisest, and until the understanding of the web of life or body of vitality which underlies every form and links every part of a form with every other part is recognised and known to be a fact in nature the problem will remain unsolved.'

Because of our increasing familiarity with the subject, due to a series of recent articles on the living fields as discovered by Stromberg, Burr, Northrup, Crile and others, and the accessibility of the treatises of these scientists, we need not dwell in detail on the mere fact that the living field, or etheric body, the material counterpart of the soul, has been discovered by legitimate science.

Of more practical significance is the fact that the discovery of the field provides the answer to some of our most urgent religious questions. Secondly, control of this factor through induced radiations, to the end of altering the material precipitate involved, promises man dominion over his own destiny.

For convenience we will sum up the work of the field or the etheric body. It is the non-physical determinant of the forms taken by the relatively passive precipitate it surrounds. Being non-metrical, free from time and space limitations according to Dr. Stromberg, it can be an agent of universal or interplanetary contact. This explains extrasensory perception, man's occasional but documented experiences of omniscience and omnipresence.

The etheric body is a broadcasting set, so to speak. Each component part has its own frequency, which combines to produce a unique individual frequency. This explains the work of sensitives who psychometrise, dowse for water and determine the whereabouts of stolen valuables, buried mines or treasures, hidden ailments, mechanical defects or missing persons. The seeker, by attuning his etheric body to the specific

frequency of the 'sought' creates an at-onement. This permits existential or intuitional knowledge essential to the solution of the problem.

Still, this kind of miracle is of a passive variety. It involves picking up a frequency on learning or knowing something: in other words, receiving unique information leading to the subsequent solution of a problem by physical plane methods. The power-factor, or the aspect of omnipotence as opposed to omniscience and omnipotence, hinges on the fact that the etheric body can be used as a receiving set for energies capable of producing material benefits.

George de la Warr, founder of the Delawarr Laboratories at Oxford, England, successfully proved, as has Donald Hatch Andrews of Johns Hopkins University, that all forms emit sound. In this was found the basis of the third promise of Master Djwhal Khul. The latter even describes God as 'a directional sound coming from outside our solar system'. As all component parts of an organism sounded different notes, the total notes form a chord. By experimenting on plants, Mr de la Warr discovered that their forms could be changed through inducing a new sound radiation into their fields. This could not be done at random but had to harmonise with the others, a fact which the engineer was obliged to verify through adjusting his own frequency to that of the object of his study.

The Science of Sound

The third promise of the Tibetan Master was that man would be able to create scientifically through the science of sound. These processes are known today as ultra-sonic or supersonic techniques. The idea of creation through sound is as old as humanity. The Jehovah of our Judo-Christian culture created by the Word, the Hindu Brahman by a Song.

In the process known to esoteric students as White Magic, the 'note' of that which is to be created by the magician must be known. This can only be determined and divulged by the soul which is in rapport with its origin, the fifth dimension or archetypal realm. Dr. William Grosvenor Pollard, executive director of the Institute of Nuclear Studies at Oak Ridge, Tennessee, equates the fifth dimension

of science with the Christian heaven. The soul, or its counterpart the field, is free from temporal and spatial limitations and possesses all attributes simultaneously, as opposed to sequentially. For this reason, dominion or freedom can only be enjoyed by a man with conscious soul contact.

The 'sound' essential to the performance of White Magic provides the very essence and purpose of the object to be precipitated.

Sound radiations are being used beneficially both in improving agricultural crops and in physical healings. In such cases existing fields are bombarded with supplementary and beneficial sound radiations.

In so-called material science, the day of White Magic through sound is already upon us. This has been revealed by an article in the July *Cosmopolitan* magazine by Fred Warshovsky. The author tells how sound can cut a diamond, saw steel, weld aluminium, perform brain operations leaving healthy tissue alone, wash dishes, eliminate smog, and heal the pain of arthritis. An audio-analgesic, by which energy is focused on the optic thalamic area, the region of the pineal and pituitary glands, permits surgery while a patient listens to music. Sound can blast food particles from dishes, or even blast dishes! Caruso broke a glass by singing a certain note.

Sound can form precipitates. Smog and fog can be eliminated by sound herding dust and water particles together until they fall to the ground. In the same manner, the Aum, which is an ultrasonic hum, eliminates coarse particles from our physical make-up. A typewriter at a Princeton laboratory writes through the 'power of the word alone'.

Although plants and animals follow the

patterns in their surrounding fields passively, man's secret of potential godlikeness lies in the fact that he can control his etheric body by thought. By thus adjusting his frequency he achieves a form of omniscience and omnipresence. By becoming an aerial for the highest cosmic forces he can practise an increasing degree of omnipotence. The intensity of the forces a man can draw on is commensurate with the calibre of his ideas, which in turn attunes his field to the higher reception.

Man's individual evolution is attended by an increase of frequency. This inter-activity of thought and energy, or invocation and evocation, activates those vortices called 'energy centres' in the field. These eventually destroy the barriers which separate material plane man from contact with his soul or agency of omniscience, omnipresence and omnipotence.

Because power corrupts and absolute power corrupts absolutely, this development can only occur, or should only occur, in one aware of the one life in all forms.

Today, in accordance with the promises of the Masters, man is being given the very key to the secret of life. 'When man understands electricity he will know all there is to be known', says Master Djwhal Khul. Whether man will grow up and become the group saviour or the author of his own destruction, depends on his use or misuse of these three boons. With proper understanding, we have a chance, for the first time in man's history, to convert a planet of suffering into a heaven on earth. This prospect should evoke the best efforts of us all.

Space

*The esoteric catechism asks:
'What is that which was, is and will be?'*
The answer made is 'Space'.

from THE SECRET DOCTRINE

The Conquest of Space

Dedicated to the First Space Men

by Haroutiun Saraydarian

SPACE is the source from which everything proceeded.

Space is a living, conscious, ever-present, ever-existing ocean of electricity. It is the *presence*.

Space visualises, wills, and meditates, and then the idea condenses and becomes objective, and you have the manifested universes.

Space inhales, and the forms gradually melt away as a piece of ice in the ocean. Nothing remains but space.

Space is a unity. The cosmos and all existence are as bubbles in space.

Every single atom in manifestation has a space within; that portion of space is the real self in any manifestation.

That portion of space is the source of Law, love and light. It is the inner core of any atom, man, solar system and cosmos.

Space is one. It has no need to communicate. It is communion itself. Bodies have to communicate with each other. But not space, not the space within each of us, because we in our inner space are one with the whole space.

This is the space age, and man is flying towards space . . . towards his mother. In reality he is not moving in space; he is in process of realising his infinity and unity with space. Every progress in space is a step forward to man's inner essence. Every step in conquering space is a process of extending our inner space . . . or putting away the walls of illusion separating us from space.

To conquer space does not mean to go from one place to another; it means to eliminate the walls of ignorance in us.

Man is a drop of space . . . crystallised and illusioned, and apparently cut from his source. He is bottled energy — space in the atom, he has to be released.

We have released the atom; we are going to release man from his prison.

Our own space is the limit of our consciousness; our space extends as far as our awareness goes. To conquer space means to have more space of awareness, to be simpler and purer.

To conquer space means to extend our presence deeper and higher, and face our true *selves*.

The space age, into which we are entering with our spaceships and rockets — and shootings — is the external picture of the happenings going on in inner space, within man and humanity as a whole.

We are sending lines of communication to the moon, to Venus, to the Sun.

Also in the inner space man is bridging gaps and shores, that so many centuries were left unbridged. Man is able now to communicate more easily with his central fire, with the source of his life, love and light in his inner space; that is why he is able to fly towards more space.

It is interesting to note that space is motionless, ever-present. But the materialised side of space is active, in motion and transitory. So it is with us. Inner space is without activity, without emotion, without thinking. Inner space is above the sea of the illusions, glammers and maya. But our bodies, emotions and minds are active. True peace, true bliss and joy are the characteristics of inner space. That is why those who approach their own essence are peaceful and simple; they are in bliss and joy.

Space is the One 'in whom we live and move and have our being', as is said by an old sage — Ephimiades.

In the book of John, it says: 'You in me, I in you, We in Father are one . . .'

This is the victory of space. The space of each one, with whom Christ is one; the space of Christ and Father with whom each of us is one.

There is only one energy which is able to conquer space — Love.

Love is space, changed into pure electricity. It is the only way through which man can step out of his limitations and enter into his unlimited space heritage, into his infinity.

Hatred is extinction of space, extinction of love, extinction of life, wherever space is extinguished, whether in our hearts, in our minds, in the universe or cosmos, there is suffering, limitation, death.

Space is light. Space is love. Space is power. Space is life.

All evolution is a process of overcoming; becoming space. The real self of man is space.

The Nature of Genius

by Miriam Gebbie

'Talent is that which is in a man's power, genius is that in whose power a man is.'

LOWELL

IN considering the nature of genius¹, the first thought that comes to mind is: a genius is a maverick.

Not only is he a maverick, he is a rebel, an iconoclast, a spiritual nomad. The man of genius is self-directed, not other-directed. He is self determining and interiorly motivated, yet driven by a will and spirit higher and greater than his own, that impels him to give full expression to ideas reached only through processes of direct knowledge and intuition. He carries inner antennae that put him in touch with powerful forces too subtle for average humankind to register. He moves in the forefront of the evolutionary stream epitomising those qualities of vision, intellect and originality that are destined to flower in the race as a whole.

He moves ahead of his time, a disrupter of the *status quo*, an anathema to those who fear the winds of change. In a Piscean setting his strong Uranian tendencies place him as a round peg in a square hole, disconcerting, uncomfortable and often at variance with his environment.

He does not cater for or seek approval and, although he may suffer from the need to cut across things as they are, he does not change his direction for the opinion of others. He gives what is in him to give.

He never questions whether the impossible can be done: he does it. He probes deep into life, is repelled by nothing, rejects nothing. Always in his consciousness, either foremost in his thought or at the back of his mind, is the question of how to break the ring-pass-not and push back the frontiers of knowledge, how to solve the mystery, to do what cannot be done. And this total orientation to his

self-appointed task brings whole-hearted and total involvement in the lifting of some problem of human living or the penetration of some obstruction to human progress.

His whole life is an exploration, (Einstein). He has flashes and states of awareness in which come the revelation of exquisite strains of music on the inner ear, (Wagner), the beauty of the spirit as it shines through form and colour, (Michaelangelo), the noble perspective of world inclusive statesmanship, (Churchill), the profound truths of great religious teachings, (Schweitzer), the point of peace in the heart through which his people are led towards deliverance, (Gandhi).

He is an archetype of what man may be. What he does is done within and as a part of all mankind and he gives freely, openly, as a mediator, transmitter and transformer of life, as does the greatest Man of all time, the Christ.

How does the genius get that way?

The answer is that he does not get that way. He is. An investigation of the subject of reincarnation as a possible explanation of the miracle is a matter for individual discretion, of course. But the idea of reincarnation has gained sufficient credence among thinkers in the fields of science and philosophy for research to be conducted professionally at university level².

If one is convinced of the eternal, indestructible nature of life and its cyclic impulsion through the three-dimensional world of time-space-matter, then the fact of reincarnation deserves consideration as a possible factor lying behind the known interaction of genes, heredity and environment.

*Educating the Gifted Child³

'Somewhere among the youth of today are minds capable of discovering ways to world peace, ways to deeper and more fulfilling lives, ways to new appreciations of beauty in art or literature or music, just as there have been minds capable of splitting the atom. Ours is the task of breaking the thought barrier which keeps our young people from realising their creative potentiality.'

(Samuel B. Gould,
President of Antioch College.)

In the United States the research and programme-building, that was going forward during the 1950's on behalf of the gifted child, was sparked into rapid and dramatic advance with the advent of Sputnik I. Not only were the possibilities of the nation's scientific and technological man-power called up for review, but its child-power potential as well.

New and long-established councils, committees, associations and foundations for child study were given impetus for further research in order to provide the best possible education for the highly endowed child.

Already this has produced a sizeable body of information and experience so that, regardless of the immediate cause behind this new acceleration, there will undoubtedly be long range benefits. This wide-scale educational venture has already resulted in:

1. Better methods of discovering intellectual giftedness, ability and talent.
2. Better means of encouraging exceptional children to develop their potential, through:
 - a. A better understanding of their needs, mentally, emotionally and physically. All children, the gifted child especially, need an abundance of love, the sharing of enthusiasm for ongoing life, a living in a *gentle house*, the certain feeling of being loved. As Dr Mary Langmuir points out '... the feeling of togetherness, the being on-the-side-of, the standing-by, the going-along-with, — that is the love.'
 - b. The training of wise and imaginative teachers who can stand up to the demands of such a relationship.
 - c. The utilisation of the best educational resources and equipment, such as TV, electronic tape recordings geared to the differing capabilities of each student, in order to foster independent learning and progress as fast as the ability of each permits.

3. A strengthening and realignment of the existing educational programmes in public and private school systems to give the maximum educational challenge to the very able child so that he can more easily achieve his academic potential.

- a. The use of enriched, accelerated programmes, Honour Societies, Advanced Study groups.
- b. Better guidance and counselling programmes, Citizens' Advisory Committees, or Councils, to study the needs, both academic and personal, of the highly endowed group and make recommendations.

In a leaflet called 'Guideposts for the Gifted Children Themselves' such direct questions as these are put to the student:

Are you one of the lucky ones?

Are you making the most of yourself?

Can you resist the tyranny of the group? Can you resist the price of conformity? Can you resist being called a 'brain', a 'square' or an 'egghead', and go on to become a person in your own right?

Do you 'maintain your ego' courteously? Help the group achieve its goal?

Are you looking ahead?

Are your values showing? Is there anything bigger than yourself, beyond yourself, to which you feel you can give yourself? Are there tasks that challenge you; horizons unlimited, shores unexplored? What is the meaning of life to you?

By pondering these questions you place yourself on a vantage point that gives meaning and purpose to all that you do.

From the purely academic point of view it has been found, interestingly enough, that students of superior endowment not only gain in proficiency but that there is an increased participation in student government, extra-curricular activity and group cohesion. Furthermore, the superior student shows increasing concern with abstract ideas such as world peace, morality and religion. They 'probe ideas in depth' and are 'especially troubled by problems of world peace'³.

This latter recognition is of utmost importance to us who have the future of the world at heart, for in these two factors,

increased group cohesion and deeper concern in problems of morality, religion and world peace, lie attitudes of potential value to human progress now and in the era ahead.

Knowledge and Wisdom

A well known school, after inaugurating an experimental Advanced Studies Programme to speed up the bright ones, recognises that '... the success of the programme has fortified our belief that the intellectual hunger of the gifted student is greater than many of us ever dared to imagine'⁴.

However, it is to be recognised also that the hunger of the intellect cannot be fed by knowledge alone. The pursuit of knowledge for the sake of knowing can become a restricting, saturnine motivation leading to a psychological dead end. Intellectuality is not spirituality and cannot be equated with it, although a high degree of mental capacity and achievement usually marks a stage on the way to a fuller fruition of the total being.

The difference may lie in this: intellectuality has the tendency to pursue learning in order to get, acquire and absorb: spirituality seeks the highest truth in order to give, release, press out, express, and give again. The man of genius touches the source of revelation and gives freely, without fear or favour. A gift, according to Webster's dictionary, is something tangible or intangible, bestowed without compensation, voluntarily transferred from one to another. The gift of true genius is a gift of the spirit transmitted through him as a mediator from a source of truth higher than that normally contacted by human beings.

Thus it has been established that the child and maturing person of genius finds the usual methods of education irksome and frustrating. The fire of his very nature and the spontaneity of its expression makes it almost impossible for him to conform to the standard type of training. The mystery schools of the future will move on increasingly from the present point of departure of public, secular, occult and esoteric schools. The working staff of the mystery schools, those whose destiny it is to aid, under the impression of a Master, the unfoldment of the higher powers of man, will understand still better the nature of youths and adults of peculiar and unusual

endowment, their spiritual and intellectual needs, and will be open to meet the indefinable 'newness', the unexpectedness of their response.

Such a staff of workers must carry within themselves the seeds of the future race, and so will be quite able to recognise the inexplicable and the unanalysable characteristics of a pioneering spirit as it shows itself over and above the rule of thumb level of behaviour, and will be willing to stand by in strength as the individual takes his destiny in hand, smoothes out his own contact-response apparatus and gives expression to his highly unusual powers of invention and originality.

'All true esoteric schools have for their objective the revelation of the divinity in man and in the universe.' The experience of those who undertake training in the schools of the Ageless Wisdom will be that of a 'self-actualising' individual who has come voluntarily into a psycho-mental climate where he can grow and express freely along the line of his highest interest, and make those inner subjective contacts that will be his gifts to the world of growing usefulness.

True esoteric schools do now, and will even more so in the future, give opportunity for the development of the whole man and the expression of God-manhood. Sources of inspiration, of power and of capacity, will be welded and utilised in an even, sovereign overflow of the soul, rather than in the uneven sputtering contact with the higher self which causes so much misery, in many cases, to the man of genius and to those around him. With the purposeful, strict, but self-imposed discipline of esoteric training there is far less likelihood that an individual of extraordinary talent will live out 'the tragic story of high endowment with an insufficient will', as Carlyle expressed it.

Magnetic Attraction

As a part of his spiritual development he may find himself a working member of a group, a unit of consciousness attracted to and gathered magnetically about the still more highly illumined and spiritually magnetised consciousness of a Master. During the history of civilisation groups of chosen

and choosing apprentices in various fields have gathered about a teacher such as Aristotle, Socrates, Leonardo, Gandhi, Frank Lloyd Wright. Because the individual of extraordinary mental superiority and talent evidences a natural bent towards interests and activities that belong in the vanguard of human progress he may well be found in such a group, whether gathered around the physical presence of a Master, or taught telepathically and by direct impression in this age of almost instantaneous communication.

At this time of world crisis groups are working both publicly and behind the scenes where projects of critical importance to evolution are being carried out.

Here, in the furthering of projects of critical importance to the evolutionary plan, can be seen a basic reason for the existence of esoteric schools and for the pioneering nature of the teaching and training coming through them into the world.

Today, as never before, there is need for the full expression of the pioneering spirit. There is need for men and women deeply committed to the resolution of the issues of the day, willing to take a stand at some point within the human crisis and move it forward towards the place where new light can be shed, new strength can be added so that the general emergence from crisis will be that much nearer.

The highly endowed individual with wide outlook and original viewpoint will recognise that the answers to the questions of the day do not lie in preserving the *status quo*, in perpetuating the mouldy institutions inherited from the past, or in condoning the growing octopus of bureaucracy that saps the vitality of today's civilisation. He sees the need for bold new solutions based upon 20th century thinking rather than in cherishing the horse-and-buggy credos of the nineties. Not only does such a person see the need for bold new solutions, but he offers such solutions without fear and puts his thinking into terms that prove he has entered deeply into and become a part of the experience itself.

Such a person brings a sharper perception to certain unexpected areas of human experience which then stand out as a new Canaan in the wasteland of the mediocre. His full energy is given to dissolving some of

the obstructions that challenge the progress of the human spirit and the momentum he generates fires others to achieve also and to go on into a richer creative future.

His daring and disregard for personal benefit of any kind help to reverse the death-wish that appears to be gripping our civilisation and create that much more opposition to the blind masochistic act we seem determined to commit.

While we might consider at much greater length the nature and nurture of genius and its gifts to the world, let us ever remember that within each human being is the seed of this miracle to be e-volved (unrolled), revealed, expressed. This is the miracle of life that grows as the soul grows. Its magic is the magic of being radiantly and expressively alive. Most of us may not attain the height of excellence epitomised by the man of genius. Furthermore, we cannot really know what genius is until we become the person we really are. Yet it is the task of each of us to express the miracle in ourselves and in each other. 'It is for us to live always in the miracle', as one writer has said, 'to make the miracle more and more miraculous, to swear allegiance to nothing, but live only miraculously, think only miraculously, die only miraculously. It matters little how much is destroyed if only the germ of the miraculous be preserved and nurtured.'⁵

What is our place in all this? How can we strengthen the wave of the future? Can we not become creative workers here and now with the tools and circumstances at hand and go on from there? Can we not dedicate our lives to the nurturing of the divinity in man?

Footnotes:

1. See suggestions concerning possible fields for investigation and research, *A Treatise on the Seven Rays*, Vol. I, page 100.
2. See *The Evidence for Survival from Claimed Memories of Former Incarnations*, by Ian Stevenson, M.D., Chairman of the Department of Neurology and Psychiatry, School of Medicine, University of Virginia, Charlottesville, Va.
3. The material in the section between the asterisks * . . . * is adapted from the Study Kit on the Gifted Child available from the American Association of University Women, 1634 Eye Street, Washington 6, D.C.
4. *Speeding up the Bright Ones*, an Experiment at St. Paul's, in the Atlantic Magazine, June, 1962.
5. Henry Miller in *The Colossus of Marousi*, p.84.

The Aquarian Self-Concept

by Colby Dorr Dam

In the Aquarian age man will know that his purpose is to transcend the sensory world of the object and to discover the human qualities which define and explain the meaning of that object.

IT is always difficult for those who pioneer the creative impulse of each great age of civilisation to conceive even the possibility of the next age ahead of them. So it is for the thinkers of the Piscean age who are approaching the Aquarian self-concept. Yet the evolution of mankind is not fenced in, like a cow in a pasture, between birth and the grave; and already our Aquarian thinkers know that the human body is merely a transient, temporal laboratory for revelation of the Infinite. It is designed precisely to bring man, the subject, in contact with the sensory object, until, after many episodes in the flesh, he is able to think, love, live and act beyond death.

When, through the pervasive illusions of materialism, the visible world is separated from the invisible one, as it is today, the common sense becomes the common nonsense; and truth itself, which is always extra-sensory, becomes merely a matter for ridicule or neglect. This is because fresh truth, which recreates civilisation, is produced out of the invisible and within human consciousness by the steady effects of human quality on the so-called 'facts' of sensory appearances; of subject on object and mind on matter.

Today our infinitesimal segments of truth, which we call 'special knowledges', are conceived out of the invisible by the impacts of human meaning and values on sensory facts. Therefore our 20th century scientists, until Mr Einstein began to upset their apple-carts, did not concern themselves with the universal relativity between our visible and invisible worlds. Obsessed with the object, they were quite content to leave the subject to wander aimlessly in the fogs of faith, mysticism,

theology and worship. They forgot that the atom was not designed to explain mankind; that the principles of relativity apply not only to space-time physics but equally to our social sciences, humanities and the whole field of human evolution.

For each man determines for himself and with the accuracy of a geometrical formula, his relations with his physical environment, our planet and solar system. When he confines his attention, thought and labour merely to the evident, he shuts himself up in a little box of three dimensions, ignores the massive subjective implications of death and tries frantically to get to the moon, a dead planet. Shall we then assume that the atomic dimension measures, controls and delimits the human spirit? This is, perhaps, the supreme nonsense of the twentieth century!

It is nonsense because our creative intellectuals, with rare exceptions, are focused on actions, events, objects and sensory experience which reflect only man as he is; they do not yet concern themselves with revelation of the subjective structure of thought and feeling which *makes* man what he is. Living in a world of effects, ignorant of their causes, they measure the future in terms of the past; they reduce the destiny and potential of the human soul to a mail-order catalogue of facts; they try to explain the invisible in terms of the visible. Dedicated to the trivial, absorbed with the transient, they measure human experience between birth and death. In this fantastic process they grasp the appearance of everything and the meaning of nothing.

When the Aquarian age is established in human institutions we shall no longer look

to nature to identify human nature; and creative intellectuals in every field will know that their purpose on earth is not to explore but to transcend the sensory world of the object. For space-time physics has already proved that the object — the physical atom — has no relation to the sensory impressions which shape and control the objective mind. The object, in sensory terms, has disappeared; and the illusions of the obvious are widely known to creative specialists in many fields. We have, therefore, a psychic vacuum, a no-man's-land between the human and nature aspects of mankind, where the logic of materialism and the basis of objective reasoning have dissolved. The atom has been transfigured into a metaphysical hypothesis!

Major Spiritual Event

It is therefore not the atom but the human qualities of man himself which define and explain the meaning of the object; and this discovery is perhaps the major spiritual event of the twentieth century. It opens the road for the Aquarian self-concept; for fresh revelation of the power of the invisible world over the visible.

This power will rapidly grow among the creative minority as we begin to distinguish between the Aquarian self-concept of soul-quality and the Piscean self-concept of body-form. The qualities which make us human transcend the physical senses, the objective mind and the personalised self-concept. All creative faculties help to enlarge the self-concept from appearances to human values which give meaning to sensory facts. Thus the focus of the social sciences and humanities in the Aquarian age will centre around the major relativity between life, quality and appearance.

The door of the prison of the personal, objective and sensory self-concept will then swing open. Like a bird escaping from its cage, the human spirit will emerge, on the wings of psychic energy, from its personality into the universal, omnipresent radiance of the one Life beyond and above time, space-form and death. The great Relativity between nature, man and God, declared by Christ and forecast on atomic levels by our current space-time physics, will then become a fact in experience. This will mean a new language

of the soul wherein all the human qualities, detached from nature-instinct and the objective mind, will expand from personal to planetary and solar frames of reference. For it is the Christ-love which reveals the relativity of the manifested life-energies as space-time physics has revealed atomic relativity in material forms.

Then we shall know that the five human energies, atomic, organic, emotional, mental and intuitive, or egoic, are progressive expressions of God, our Solar Logos. The visible and invisible worlds will be fused and integrated. The Christ-synthesis will become a fact in experience for creative pioneers in many fields. The Hierarchy of our planet, which Christ leads, will come closer to mankind. The psychic faculties will begin to appear among our advanced specialists in the social sciences and humanities. The revelations of love-wisdom will project into our intellectual climate the working relations between the Rays, the nerve centres and human qualities. The new conceptual structures of the soul in human destiny will be erected; and spiritual intelligence will replace gradually the faith, worship and prayer of our many religious denominations.

The Aquarian self-concept will therefore be rooted in a universal, subjective approach to the life-energies of man and nature instead of an objective or sensory approach to their material forms. As the psychic faculties, including clairvoyance, telepathy, clairaudience, and psychometry, replace the physical senses, we shall enter the radiant world of noumena, or causes, and the entire sensory world of phenomena will be known as the area of effects. The values or qualities of the subject will achieve authority and control over the meaning of the object. A synthesis of love will then replace the analysis of atomic forms as the basis of the intellectual process.

Little Integration between Love and Ideas

Today, speaking generally, the people who love do not think; and the people who think do not love. There is, as yet, little integration of love and ideas on a planetary scale. Therefore the chemistry, anatomy, physiology, biology and psychology of the ego, the human soul, the whole intimate relativity of the

physical body to self-transcendence and the spiritual order, are virtually unknown. The world crisis and the atomic threat are forcing creative people to understand the fluctuations in their motives; to distinguish between their physical, emotional, mental and spiritual states; to formulate in terms of thought, love, will and action, their own highways to self-revelation.

Because no two people are alike, each highway into the unknown differs; and each student has to conceive, formulate and apply the teachings of the Masters of wisdom to his own experience in his own way. This fusion of meditation with daily living leads to subjective vision of the working relations between our physical, emotional, mental and spiritual states. It produces, under the soul's instruction, the same sense of inner direction that the eyes provide for the body. It gives gradual access to universal, spiritual, creative faculty.

This faculty will introduce new psychic dimensions as our space-time physics has revealed new atomic dimensions. It will bring harmony, correlation and integration between the human and the nature aspects of personality. It will produce a subjective balance between body, heart, mind and spirit; open the roads, now clogged with rubbish, between personal and universal experience; and destroy the barriers between our multiplicity of special knowledges which shut the gates of revelation. For, as the intellect analyses and separates sensory data and material forms, the ego synthesises and unites the life-energies which generate them. This soul-synthesis which results from the impacts of human qualities and values upon one another, envelops the objective mind in an aura of love. It is indeed love, applied consistently to the whole field of thought, which translates idealism into soul-wisdom.

Therefore, the Aquarian thinker will know himself not as a separate personality but as mankind. He will know and practise love as

the bridge between personal and universal qualities. He will know how, when, where and why life transcends and controls its material forms. He will understand applied idealism as the nursery of revelation and therefore be able to restore to human nature the same harmony, order, integration, purpose and sense of direction that obtains in nature. He will unite the visible with the invisible worlds and explain death as the subjective expression of an infinite Life.

The Aquarian self-concept, because it is based on the continuity of life, not on the death of its forms, will integrate nature, man and God into a single, dynamic, creative enterprise and establish revelation as the link between the special knowledges and wisdom.

Wisdom in human relations will then develop rapidly as balance and harmony are restored between the visible and invisible worlds. Today we have achieved in space-time physics and atomic energy an objective synthesis at a time when there is no corresponding subjective synthesis in our social sciences and humanities. Therefore freedom has no sense of inner direction, no common, spiritual, language which is understood by all mankind, no clear sense of relativity between body, heart, mind and spirit.

Let us therefore remember that what, today, we call 'idealism' is not the end and goal of human evolution. It is merely a personal love of various personal qualities, ideas and values. It is only the seed of wisdom which is universal, spiritual, creative faculty, the fusion of subject and object into revelation, into transcendent love for all the interrelated life energies which generate and sustain our planet and solar system. This means, of course, a capacity to 'see' the consciousness of mankind, not in bits and pieces but all of it; and we cannot 'see' in others that which we have not yet conceived within ourselves. Because it will 'see' beyond death, the inner space of the Aquarian self-concept will be, like the outer space, limitless.

THE FORERUNNERS

by Blodwen Davies

Rabindranath Tagore

1861-1941

A glimpse at the group which moved the Indian people to seek their place as a free nation in a world community, with Tagore as the chief exponent of that illumination which taught the spiritual quality of all work, all friendship and all relations.

THE Master D.K. said in *A Treatise on White Magic* that when the world of thought is unified, then the outer world will fall into a synthetic order. The hierarchical plans for evoking a sense of synthesis began nearly six centuries ago in preparation for the Aquarian age. Groups of men and women came into the world to vitalise the cultural, political, scientific and religious areas of human creativity.

Today we can identify and appreciate historically the changes these groups made in the quality of ideas that shaped our evolution. They included the Elizabethan poets, the musicians of Germany, the creators of the Renaissance, the instigators of the French revolution, the Indian pioneers . . . and so on.

The, as yet, best known personality in the Indian movement was Rabindranath Tagore, the centennial of whose birth was celebrated round the world in 1961. Through his story we can briefly glimpse members of the group that stirred India's 350,000,000 people into a realisation of their place in a world-community as a free and independent nation. Rabindranath was the third generation of his family to contribute to this social, cultural and religious revolution.

The Tagores were a famous family of learned Brahmins that settled in Bengal in the 8th century. A thousand years later one of the family moved into the new city of Calcutta, the capital of British India, and laid the family fortunes.

In five generations this family accumulated great wealth, and the fifth generation was represented by Dwarranath Tagore, the

grandfather of Rabindranath Tagore. He was a very distinguished man, one of the most brilliant personalities of his age, a business genius whose earnings and spendings were alike fabulous, a deeply religious man as well as a very sophisticated one. He was among the very first to defy Brahmin orthodoxy, and travelled to Europe where he was received by Queen Victoria and made friends among the most famous men and women of the time. On his second visit to England he died there.

His heir was his son Debendranath, who had already escaped conformity to the past by becoming a follower of Ram Mohan Ray, a pioneer of the Indian revolution. His enlightenment had come as he watched the fires of his grandmother's funeral pyre. A strange feeling swept over him that possessions had no meaning for him. He had been trained to take his father's place in the family enterprises and he did so, but he was the spiritual son and heir of Ram Mohan Ray, who had enunciated a new monotheistic faith called Brahmoism. In time Debendranath led this movement and became known as Maharishi, The Great Sage.

Fourteenth Child

Rabindranath, known as Rabi, was the fourteenth child in this most remarkable family. Each child had some special gift of creativity, a poet, a musician, a dramatist. A sister was the first Indian woman novelist and the first woman to edit a literary magazine. Rabi went to four schools and hated them all. He was considered the only one in the family who would never be heard in the world. One of his sisters said he was a dunce.

His father was away from home a great part of the time, but when he once came home to find that his shy, eleven-year-old son, Rabi, had a great sense of beauty and of relationship to all that lived, he began to explore the boy's character. He asked Rabi if he would like to go with him on a journey into the Himalayas, and the boy was wild with joy. His father ordered fine clothes for the boy's travels, but Rabi packed only his pencils and a big new notebook for new poems.

Once, while Debendranath was travelling across a plain in Bengal, he stopped and sat down under a tree to meditate on the beauty of nature, of man and of God. The ideas that flowed into his mind were so rich and evocative that he purchased the land and erected a shrine, so that other travellers would pause and share the sacredness of the spot. He called the place Bolpur. Years later he built a country home there and called it Shantiniketan, The Abode of Peace.

As father and son set out on their journey, their first stop was at The Abode of Peace. There Rabi wrote some new songs and sang them to his father.

In the Himalayas Rabi was allowed to roam freely. His father became his teacher, instructing him in English and Sanskrit, and in science, including astronomy.

When Rabi was thirteen he had his first book of poems published. At eighteen he was sent to England to study law. He was home within a year, law abandoned.

Not long after his return home, Rabindranath experienced what we call illumination. He says:

'I was watching the sunrise . . . a veil was suddenly drawn and everything became luminous. The whole scene was one perfect music, one marvellous rhythm. The houses in the street, the children playing, all seemed part of one luminous whole, inexpressibly glorious . . . I was full of gladness, full of love for every person and every tiniest thing. I have felt ever since that this was my goal in life: to explain the fullness of life, in its beauty, in its perfection.'

From that day on, Rabindranath's nature was charged with love. His first impulse was to get away from the world and become a

monk, as so many holy men had done. Perhaps if he had we would never have heard of him in the western world. But he knew that his task was in the world, to teach the spiritual quality of all work, all friendships, all relationships. One need not go away to seek God, he said, for all true work, no matter how humble, is religion when it is well and lovingly done. It was not enough for him to be a poet, however. He must do something to prove his theories about work.

Tagore produced many poems, many plays, many songs, and when he was seventy, he began to paint, but he was also deeply involved in the awakening of India, socially and politically. He was about forty when he realised that a better world depended on the education of the young. He went to his father and asked him for Shantiniketan to be turned into a new kind of school. Also, at this time, twenty-one books of poetry, plays and essays that Tagore had published, were re-published in one volume. To raise funds for the new school, Tagore sold the copyrights to his work, and his wife sold her wedding jewellery. When the school opened, among the handful of students was one of his own sons.

Classes in the new school began at six o'clock in the morning, and went on till ten-thirty. Then there was an hour for a swim before lunch. Afternoon classes ended at four, so there was plenty of time for sport, plays and festivals. There was always a festival at the full moon.

Fate of the Villages

Meantime Tagore had spent some years managing the family enterprises. One of his first experiences was in rural Bengal where he lived in a house-boat which travelled the River Padma. Here he realised the greatest of all Indian problems, the life of the villages. India has half a million villages. He thought about them, he wrote about them. He said that the greatest misfortune of modern India was that grace and beauty had gone from the villages. Six thousand years ago India had a great, planned civilisation in her villages. For three thousand years agriculture had hardly changed, and the few changes were for the worse. Sixty years ago he saw how village life could be improved. Indians must regain

moral purpose and aesthetic perceptions, then social, economic and political conditions would improve. They must use machines, but not let machines be their masters.

Around Shantiniketan he laid his plans for an experiment in the reconstruction of village life, carried out by the villagers themselves. It was the first step in a long journey for Indian villagers.

In the midst of his experiments the revolution was born. Lord Curzon divided Bengal into two parts, one part Moslem, one Hindu, against the protests of the people. It was folly, and Tagore took a stand against it, writing many national songs to rally the spirit of the people, sometimes himself leading processions and singing with them. When the division was enforced he turned the bitter day into a festival of Rakhibandhan, meaning 'uniting in friendship' of severed Bengal.

When violence flared up, Tagore withdrew from the struggle, but his stand on non-violence was taken up later by Gandhi.

By now Tagore was accepted as India's greatest literary figure. In 1912 he went to London to study English educational methods. He had with him a notebook in which he had translated some of his poems. In London he met William Rothenstein, the English artist, who had visited him in India. He showed some of his poems to the artist, who was so impressed that he made copies of them and showed them to William Butler Yeats. Yeats was excited about them, and called together a group of intellectuals to hear them. Yeats said to them: 'I know of no man in my time who has done anything in the English language to equal these lyrics. Even as I read them in literal English translation, they are exquisite in style and thought.'

In 1912 Tagore was awarded the Nobel prize in literature. In 1915 he was knighted by the king. Then he toured the United States and Japan making eloquent appeals for peace and intellectual co-operation. He said that every individual was called upon to prepare himself for the dawn of a new era 'when man shall discover his soul in the spiritual unity of all human beings'.

He returned home and turned his school

into a World University. Then when Gandhi began his passive resistance to British repressive measures and General Dyer foolishly machine-gunned a peaceful gathering at Amritsar, Tagore wrote to the Viceroy and asked him to relieve him of his title. He wanted no distinction between himself and his people. India's independence had by then become inevitable.

New Religious Movement

Meantime the great new religious movement that revoked the negativity of Hinduism, and replaced it with a socially conscious sense of responsibility, had produced great leaders such as Keshab Chandra Sen, Dayanand Sarasvati, and then the 'illiterate genius' Ramakrishna, the great saint, and his successor, the scholarly, creative and sophisticated Vivekananda who, as a wandering monk, invaded the Parliament of Religions at the Chicago World's Fair in 1892, penniless and unknown, and dominated the congress. Then there was Gandhi; and at last, a young friend of Tagore, Aurobindo Ghose.

All of these men had been giants in their own fields, from Ram Mohan Ray who began the transformation of India when he saw his young sister-in-law in terror and agony on his brother's funeral pyre. In time he brought about the abolition of widow-burning, or suttee, in 1829, and other reforms all through the years, to independence for India. What a long way from the thralldom of orthodox Brahminism to Aurobindo's saying that the past must be sacred to us, but the future still more sacred. 'An awakening of the real Self of a nation is the condition of national greatness. The supreme Indian idea of the unity of all men in God, and the realisation of this idea, outwardly and inwardly, in social relations and the structure of society, are destined to govern all progress of the human kind.'

Of them all, Tagore seems to have come closest to assimilating western science and eastern mysticism, out of which to create something entirely new. He had a vision of synthesis, in which the alternating of the oriental withdrawal from the world and the western preoccupation with the material world, could be synthesised into a new level

of human experience. Affirmation and negation need not cancel each other out. Perhaps a rhythm of withdrawal and recharging, of emergence and service, is the thing that underlies some of the oldest religious symbols in the world, such as the Tao. Individuals and nations and races and all nature act under this law. The soul itself passes through the doors of death and birth, and daily we wake and sleep, yearly we have summer and winter. Perhaps subjective knowledge of this law explains why we are so fascinated with dawn and sunset.

The fact remains that in the last two centuries ancient India had produced and accepted this noble group of spiritual revolutionaries who have permeated world thought and made an impact on every perceptive heart, everywhere. By stripping away the incrustations of conformity, the barnacles of outmoded religious practices, this group has released the Real from the unreal. As we cast away our accumulations of glammers, around the world, the Real beneath our unrealities can respond to the magnetisms in the realities we discover, and the magnetic healing among the races, religions and nations of humanity can proceed apace. Our differences are created by glammers, our likenesses established by reality. Buddha in the east, Christ in the west, began the stripping away of these dividing glammers, preparing us for the new

Aquarian age. Emergent man will be patterned on great archetypes such as Tagore, the universal human being, poet, teacher, mystic, scientist, politician and friend.

‘The stage at which man has arrived in the march of civilisation, has been attained by the creative endeavours of countless millions of unknown individuals, the history of whose personal struggles lies merged in oblivion. Whatever abides in creation is the momentary handiwork of the countless many who have passed away. These architects of creation, those that are gone, are functioning within me, the thing called ‘I’ only furnished them with a sort of prop. The scaffolding of a house in construction may be necessary today; by tomorrow when there is no trace left of it, no one will miss it. The completed building never needs its lost scaffolding. The point is, that as I pace this path I feel that much of the construction going on within me is being stored in the treasury of Man’s creation, with the signature of my name obliterated.’

RABINDRANATH TAGORE

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Tagore Obiter Dicta

The quest of the unattained is the great impulse in man which brings forth all his best creations.



Truth is not hoarded in caskets of mankind, it is free and living.

The Place of

Creativity in Self-Transcendence

by Robert Blake

It is often thought that inspiration comes as a blinding flash. Is it not rather built up of a series of subliminal pictures presented as a result of an orderly discipline, an immersion in the unconscious?

THE creative process in man has always been a wondrous mystery to him. It is somehow autonomous, as opposed to our more usual daily activities. There are few artists, writers, musicians or scientists who do not feel that creative inspiration is 'something from another world', or at least some ordinarily hidden aspect of the psyche. Some creative people imply that this force 'comes down into their lives' like fire from heaven. Others feel that they achieve by 'rising out of themselves'.

Even the common terms associated with the creative process have immeasurable implications. 'Enthusiasm' means 'to be filled with God'. 'Ecstasy', for another, means 'to stand outside oneself'. Almost no creative people feel that they can control the process themselves.

Material psychologists try to describe the creative process as a synthesis of past experiences presented in a new form. This process can be duplicated by an IBM machine, even to the end of writing poetry. But the combinations of known elements cannot produce the absolutely new or the as yet unheard-of. These must come from the future.

Pitirim Sorokin of Harvard University frankly declares that inspiration comes from the supraconscious, that omniscient, omnipresent aspect of the psyche that reflects the Infinite Intelligence. A strong indication of the fifth dimensional source of such inspirations is the fact that ideas so obtained seem to come with a rush, or all-at-once so to speak, instead of unfolding sequentially. This would be characteristic of a realm where time and space do not exist. 'A painting comes all at once or not at all', declares the author,

D. H. Lawrence.

Other artists, like Henry Miller, declare that the intellect, always a partial process, interferes with creative, or supraconscious, activity. Carl Jung declares that the seizure of the artist by this divine element may be felt at the expense of his personal life and interests.

We return to the electron example repeatedly in describing man's psychic structure. He is an unlimited field, an omnipresent, omniscient consciousness. He is also, which the Buddhists attribute to the desire for self-assertion, a quantum, a solid body unique by nature of its very limitations, its inclusions and exclusions. These limitations also apply to the material intellect of the individual. He can only grow by broadening his scope, by the inclusion of new elements into his psyche, which seem to find their way in from the outside. This possibility is unlimited, as man as we know him seems to be a small precipitate, a nucleus in a matrix of infinity, which, like the embryo of a chick, he draws into himself. Each new ingestion adds to his creative capacity.

Under ordinary conditions, the material intellect, of necessity limited and removed from omniscience, suffers from what general semantics calls 'abstraction'. To act wisely one must have access to all factors in any given case. Those forced to proceed on insufficient information can do nothing wisely or well. For this reason, access to the deeper, or higher, aspect of the mind which cannot reach and synthesise all needed facts, is essential to true creativity. Access to an infinite number of pertinent facts, however, would be infinitely cumbersome without the

psyche's capacity to synthesise and present the needed information to the intellect in the simple, unified form known as 'intuition'.

Invisible Activity of Grace

Among present day spiritually orientated psychologists it has become apparent that the ability for man to produce creative projects is a visible sign of the invisible activity of 'grace'. For this reason it is meriting more and more of their special attention. It is for this reason that Dr. Robert Lynch, one-time Menninger psychiatrist, now working at Camp Pendleton, has made a most careful study of the creative process as related to self-transcendence. This is of interest because it contradicts many of the traditions and time honoured *clichés* that man has held about the creative process.

Dr. Lynch does not feel that being neurotic encourages the tendency to create. Carl Jung, however, indicates that an excessive investment of life energy in a particular direction will deplete other vital aspects of the psyche. This may make a person seem somewhat peculiar.

Most important of all, Dr. Lynch contests the time-honoured belief that man is at the mercy of the supraconscious. It is believed that unless the 'lightning strikes' a man can produce little of value. This, to Robert Lynch, is merely a half truth. To him, ingrained habits set the stage for creativity. According to this researcher, an artist, for instance, must be willing to work badly for hours or weeks as the admission fee to great moments. It is for this reason, opposed to the belief of many, that Dr. Lynch feels that older artists may do better work than young ones. Mis-spent time seems to diminish with the investment of effort.

This approach is in opposition to the idea of rushing to work after inspiration strikes. This debunks the view of the so-called beatniks, who spend time in bars and at social gatherings in search of inspiration.

Dr. Lynch is not a moralist in this contention. As a friend of Huxley he admits that in some cases the use of alcohol, self-transcending drugs, and romantic interludes, do produce some degree of artistic inspiration: not a generalised recommendation as much

as an historical fact. But he denies that one can leave such a scene and flee, perhaps by taxi, to his canvas to utilise this impetus. This is borne out by very discerning scientific thought.

The activity of the omniscient aspect of man's mind on his intellect is usually reported as the registration of a picture or diagram which comes all at once. Dr. Lynch, more discerning, has determined that the idea may come in a series of swift, subliminal images, too rapid to distinguish one from the other. These disintegrate instantaneously. This event must find a man seated in concentration in the midst of his brushes or other tools ready to act with lightning-like speed.

To digress slightly, Dr. Lynch offers a differentiation between the experience of the mystic and the artist or scientist. The former is usually satisfied to have his insight. The latter is very much concerned with putting it into adequate form to preserve it for humanity.

The first requirement in the creative process is good discipline. The creative worker must go to the studio or laboratory at a regular hour and lay out his tools and other materials. Then he must immerse himself in the unconscious. This is done in many ways. It may involve the taking of coffee, food or various stimulants. It may involve meditation, breathing or physical exercises. Or it may merely involve handling the necessary materials which will soon be used. This is always a ritual of a physical nature through which the worker parts company with his lower mind.

Cosmic Field of Awareness

The proof that the worker is entering his cosmic field of awareness, is that he loses his bodily image and becomes, as it were, a faceless, formless awareness. Then the thousands of flicks of tiny images or pictures flood through his consciousness. This is a refinement of the view that the intuition comes all at once. It rather presents an analogy to the late Dr. Gustaf Stromberg's contention that fifth dimensional events are free from spatial and temporal considerations but not from the aspect of sequence. To this end he described the panoramic death vision of the drowning man who covers the events of an entire lifetime in a few seconds.

Omnipresence, a characteristic of man's greater field, implies omniscience. If you are everywhere, you can know anything needed to be known. But for a material intellect to review sequentially all the facts needed, in any case an infinite number, would take 'forever'. Hence the rapid flow of the subliminal pictures. This incredible condensation of idea sequence is essential to anyone requiring an infinite number of facts needed for any right action. The conscious intellect can only present a given number of facts from superficial observation and the memory files, all based on past experience. Only tentative and bumbling action can proceed on an insufficiency of information. General semantics calls a conclusion based on too few facts 'a high degree of abstraction'. However, the rush of rapidly flying subliminal pictures, mistaken for a simultaneous emergence of a complete design or idea, requires complete readiness to record these impressions with tools in readiness, poised in mid-air perhaps. This is impossible at a cocktail party where would-be artists go to talk and seek inspiration.

Dr. Lynch, a qualified person associated with the Menninger Clinic, has taken the drug LSD. This does unusual things to time and space. The simultaneous, like the concerted notes played by an orchestra, can be experienced as separate in a multiple form of awareness resembling omniscience. If Dr. Lynch's first conclusion is that supraconscious activity is not as autonomous as it has been believed to be, his second is that the 'complete' emergence of the intuitive vision only appears as such. It is really sequential, in a form too rapid for an average person to cognise.

The artist then first enters the *immersion* stage to lose his conscious intellect, as it were. Then comes the stage of *impression* when the omniscience factor unveils its 'vision'. Then, unlike the case of the mystic, the stage of *expression* comes. The subject imposes form on the medium, the medium thrusts form on the subject. Dr. Lynch's special subject, an artist and sculptor of the Otis Art Institute of Los Angeles, describes the expression process as a dance between the inspiration-receiving psyche and the flying fingers of the

craftsman. During this 'dance' the artist reported a complete loss of the sense of time. He was only brought back to the world of form by the setting in of eventual pangs of serious food-hunger.

This artist felt no personal responsibility for his creative moments. He likened himself to a hose. He was not responsible for the stream, but for its direction. Dr. Lynch compared this analogy to the procreative act of the father. He also declared that procreation and death were self-transcending experiences accruing to all mankind, the non-mystic included.

Moment of Truth

Dr. Lynch asked his anonymous artist-mystic if he experienced phenomena, light, apparitions and so on during his moment of truth.

His answer would have delighted St. John of the Cross with his dim view of 'lights and consolations'. The question was inspired by Huxley's mescaline experiences of seeing flowers and fabrics as the richest of luminous jewels.

The artist admitted to no pyrotechnic experiences. We are reminded of Zen when he explained that the supreme spiritual experience was a recognition of reality and validity which came over him when regarding the silent, factual statue he had made with his hands. At last 'mountains are mountains and trees are trees'.

Finally Dr. Robert Lynch, seeking another common denominator in mystic and artistic experience, asked the artist if 'the brush during his work became part of his own hand'. The doctor was well aware that the Zen archer regarded the target as an extension of his own consciousness. He had also known an American sharp-shooter, a benign person, whose interest was not killing but target practice. This sportsman admitted that his gun was an extension of his own arm. But again the artist refused to fall into traditional *clichés* of modern popular mysticism.

'No, the brush is not part of my hand. It is part of my mind. When I am using a blowtorch to build a figure of metal, I feel that my

mind is an intense, blazing flame, melting the metal.'

And here, strangely, is omnipotence, man's blazing mind, destroying to reshape; the melting of old forms to take new structures of higher and higher beauty and truth. A concept represented by the strange after-death judge called the button-moulder in *Peer Gynt*: this Being melted down the imperfect man in the flame to recast him in a more shining mould and a higher form.

In creativity man repeats the act of God. But only when the faculty of omniscience, resulting from spiritual omnipresence, can assert its presence in the disciplined and properly conditioned physical instrument, can we have omnipotence. Intuition or uncontrolled flashes of omniscience can occur to the child or primitive person. But omnipotence requires intense self-discipline and control of the mental instrument and astral nature. This is truly just.

Herman Harvey, brilliant materialistic psychologist and famed television dramatist, asked psychologist Ira Progoff why psychology necessarily produced spiritual advancement. 'Couldn't a man facing his "moment of truth" discover that down deep under his mask he was a Nazi?'

The unequivocal 'no' of the spiritual psychologist was based on sound reasoning. 'The man who sounds the reality of the deeper mind, never mind the denominational term he uses, God, Buddha, soul or whatever, personally experiences the oneness of all life.' After this no aggression can possibly be engaged in as it is recognised as deliberate self-destruction.

This access to the Mind of God, possessed by each person through reflection, is entirely possible under the new therapist who is also assuming the function of the spiritual director. But this identification does not result in a mere display of meek love, but of material dominion over matter by the mystics and occultists of the world as simple and plain men who never care for show. The true man of potential has no interest in display. 'Conspicuous consumption', to use Veblen's term, is a hindrance and a burden. A brilliant young female sage, a Hindu nun, rejected the opportunity to have an institution of considerable extensiveness erected to her work. She and her married sister decided that power might corrupt the followers even if they were lucky enough to escape it. Creativeness is, in the final analysis, impersonal, the visible token of God's invisible but intimate presence among men.

Suggestions for A Christmas Gift

1ST SUGGESTION: *A subscription to the Beacon costing £1 or \$3 for 6 issues.*

2ND SUGGESTION: *A subscription to the World magazine (now sponsored by World Union of Pondicherry and World Goodwill of London) also costing £1 or \$3 for 6 issues.*

3RD SUGGESTION: *A copy of 'The Reappearance of the Christ' at its new paperback price of 5/- post free (or, better still 5 copies for £1).*

4TH SUGGESTION: *Try all three.*

Money — A Universal Force

MONEY is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and is indispensable to the fullness of the outer life. In its origin and its true action it belongs to the Divine. But like other powers of the Divine it is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by Asuric influences and perverted to their purpose. This is indeed one of the three forces, power, wealth, sex, that have the strongest attraction for the human ego and the Asura are the most generally misheld and misused by those who retain them. The seekers or keepers of wealth are more often possessed rather than its possessors; few escape entirely a certain distorting influence stamped on it by its long seizure and perversion by the Asura. For this reason most spiritual disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition. But this is an error; it leaves the power in the hands of the hostile forces. To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is the supramental way for the Sadhaka.

You must neither turn with an ascetic shrinking from the money power, the means it gives and the objects it brings, nor cherish a rajasic attachment to them or a spirit of enslaving self-indulgence in their gratifications. Regard wealth simply as a power to be won back for the Mother and placed at her service.

All wealth belongs to the Divine and those who hold it are trustees, not possessors. It is with them today, tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them, in what spirit, with what consciousness in their use of it, to what purpose.

In your personal use of money look on all you have or get or bring as the Mother's. Make no demand but accept what you receive from her and use it for the purposes for which it is given to you. Be entirely selfless, entirely

scrupulous, exact, careful in detail, a good trustee; always consider that it is her possessions and not your own that you are handling. On the other hand, what you receive for her, lay religiously before her; turn nothing to your own or anybody else's purpose.

Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for the Mother, you must feel that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response.

If you are free from the money-taint but without any ascetic withdrawal, you will have a greater power to command the money for the divine work. Equality of mind, absence of demand and the full dedication of all you possess and receive and all your power of acquisition to the Divine Shakti and her work are the signs of this freedom. Any perturbation of mind with regard to money and its use, any claim, any grudging is a sure index of some imperfection or bondage.

The ideal Sadhaka in this kind is one who if required to live poorly can so live and no sense of want will affect him or interfere with the full inner play of the divine consciousness, and if he is required to live richly, can so live and never for a moment fall into desire or attachment to his wealth or to the things that he uses or servitude to self-indulgence or a weak bondage to the habits that the possession of riches creates. The divine Will is all for him and the divine Ananda.

In the supramental creation the money-force has to be restored to the Divine Power and used for a true and beautiful and harmonious equipment and ordering of a new divinised vital and physical existence in whatever way the Divine Mother herself decides in her creative vision. But first it must be conquered back for her and those will be strongest for the conquest who are in this part of their nature strong and large and free from ego and surrendered without any claim or withholding or hesitation, pure and powerful channels for the Supreme Puissance.

Reprinted from *The Mother*, by Sri Aurobindo

The Infinite Destination of Telstar

by Maynor McWilliams Bates

Only by becoming completely inclusive of the All and of all will man be able to work and communicate with his Creator.

THREE people sat out under the stars discussing the latest transcendent development in communications, Telstar. All three shared a life absorbed in the interest of communications, though in separate fields. The three consisted of two young men and a middle-aged woman.

One is employed by the American Telephone and Telegraph Company. He naturally felt a personal pride in his company, who, with the United States Government, had produced this new miracle claiming world attention. His interest was in the field of electronics, of computers, of scientific know-how. It was interesting to hear him describe the perfection of accuracy necessary to focus and receive the image, made possible only by the giant systems of computers and advanced electronics. He told how Telstar would be used to transmit many hundreds of telephone calls at one time, and never get them mixed up. He marvelled that you could have the whole world brought right into your living-room, and by eliminating the space and time factor all humanity could be like one family as they shared together the same true image of happening events.

The other young man is working in the field of radio and television, combining the skills of music and language in co-ordinating and organising programmes for public presentation. He thought of music as the world's universal language of human understanding. He visioned what a wonderful mission Telstar could perform as a medium of exchange, so that each individual nation could hear the music native to other countries

and see it performed in its original setting, so gaining a greater atmosphere of contact. He confessed that during his college days it was the material goals in life that seemed paramount, but that after working for several years in this exciting field of communications, he was beginning to get a new feeling of inner dedication, of trying to give the world something instead of seeing how much he could get from the world. With this in mind, he had been doing some research work and had lately come upon a pamphlet written by Dr. Thomas A. Watson, the same Tom Watson who worked with Alexander Graham Bell in inventing the telephone, entitled *From Electrons to God*. The pamphlet states that, 'as everything in the universe is something vibrating, it is analogous to a great musical composition built up of an infinite range of notes. Of this Cosmic Music, the music we hear is only an infinitely small part. In this Symphony of symphonies that builds the Cosmic Universe, the atoms are the notes, and the molecules, which are combinations of atoms, are the chords and melodies. These fundamental elements, beginning with the microscopic one-celled animal or plant, have evolved Man. The process of evolving higher forms of Life is that of harmonic union, creation.' The young man thought that Telstar was another development in creation of the harmonic union of humanity. He hoped that its powers of communication would be used to communicate the ideals of the world, so that through a better presentation of universal facts, the cleavages in world thought could be healed, and through music and drama a world apart would become a

world united in common idealistic goals of fellowship.

The woman was also very interested in global television, as a result of many years' study of comparative religion, philosophy and psychology. She envisioned Telstar as uniting the world in spiritual thought by pictorially presenting the underlying factors of all the great world religions, so helping to bridge the many different branches of God by showing the common tree from which all branches sprout.

A Split City

She spoke of Berlin, a city divided by a wall of hate, as representing an outward visible symbol of that 'inner city' of man's soul, which is also today a split city. She could see how man's common enemy, nuclear destruction, was creating a common good through forcing the nations to unite together in aid and understanding; that in this Telstar was the star jewel of scientific invention, emerging in the sky, like a certain star of two thousand years ago, to herald in a new age of goodwill

towards men, forging all nations into a shared brotherhood of co-operation for the common good. She saw Telstar as a giant step forward towards world unity; one picture is worth a thousand words, and a seen image is a believed image. This will weaken false propaganda, breaking down isolationism, selfish competition and ambition, and joining men together in hope and aspiration. Man will begin to see that his personal good and his national good are irrevocably linked to the universal world good. This one world view will save the parts from destroying the whole.

The three sat and mused together under the stars, having said all that they had words to say, sitting in silent communion, each continuing to dream in his own specific branch: science, world fellowship and divine love, all three are necessary if God's split city is to be made whole, be it a man's soul, a nation's soul or the world soul. Man will discover that only as he learns to be a co-worker and a communicator with all his fellow beings, can he become a co-worker and a communicant with his creator, God. To this end Telstar is an important new step.

Be Still and Know

BE STILL:

The prayerful admonition gently falls
Upon the restless form, and calm descends
As integrated aspiration calls
And energy meets energy, and blends.

AND KNOW:

The stable mind, through contemplation holds
In conscious unity, the lower four,
As lovingly the Solar Lord enfolds
His instrument, then turns aloft once more.

THAT I AM:

Thus in at-one-ment is the Christ made known
That Holy Angel challenged in the dawn
Whose presence will redeem the dark deeds sown
In ignorance; yet consciousness moves on.

GOD:

Now is the central Holy Flame invoked
The Ground of Being, Christ's indwelling Sun
Regnant with purpose, plan and selfless will.
Alignment now completed, all is ONE.

FRANCES ADAMS MOORE

The Power of The Spirit of Man shall Triumph

William Faulkner's Nobel Literary Prize Speech
in Stockholm, December 1950

I FEEL that this award was not made to me as a man but to my work — a life's work in the agony and sweat of the human spirit, not for glory and least of all for profit, but to create out of the materials of the human spirit something which did not exist before. So this award is only mine in trust. It will not be difficult to find a dedication for the money part of it commensurate with the purpose and significance of its origin. But I would like to do the same with the acclaim too, by using this moment as a pinnacle from which I might be listened to by the young men and women already dedicated to the same anguish and travail, among whom is already that one who will some day stand here where I am standing.

Our tragedy today is a general and universal physical fear so long sustained by now that we can even bear it. There are no longer problems of the spirit. There is only the question: when will I be blown up? Because of this, the young man or woman writing today has forgotten the problems of the human heart in conflict with itself which alone can make good writing because only that is worth writing about, worth the agony and the sweat.

He must learn them again. He must teach himself that the basest of all things is to be afraid; and, teaching himself that, forget it for ever, leaving no room in his workshop for anything but the old verities and truths of the heart, the old universal truths lacking

which any story is ephemeral and doomed — love and honour and pity and pride and compassion and sacrifice. Until he does so, he labours under a curse. He writes not of love but of lust, of defeats in which nobody loses anything of value, of victories without hope and, worst of all, without pity or compassion. His griefs grieve on no universal bones, leaving no scars. He writes not of the heart but of the glands.

Until he relearns these things, he will write as though he stood alone and watched the end of man. I decline to accept the end of man. It is easy enough to say that man is immortal simply because he will endure; that when the last dong-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny inexhaustible voice, still talking. I refuse to accept this. I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's, duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honour and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

BOOKS AND PUBLICATIONS

The Philosophy of Compassion. By Esmé Wynne-Tyson. Published by Vincent Stuart Ltd, 45 Lower Belgrave Street, London, S.W.1. Price 30/-. The author is editor of *World Forum*, a British humanitarian quarterly.

This book will appeal to all those who are attracted by what Sir Victor Gollancz has referred to as the 'splendid stimulus for thinking people' which it provides. The central theme is, as the title suggests, the philosophy and love of compassion, which the author traces cycling in and out of history, from the time of Semiramis in Babylon down to the modern philosophies of Hegel and Schopenhauer. The book is not written from the point of view of any school, the writer's presentation being the result of a personal interpretation of the great mass of data such a theme places before an investigator. One general idea that remains constant throughout the book is that the philosophy of compassion, or Love-Wisdom, as it is known in many esoteric presentations, derives from the feminine element in Creation, from the goddess aspect of religious systems, a facet of spirituality that received recognition as recently as 1950 when the Assumption of the Virgin Mary was declared to be a Roman Catholic dogma by the Pope. The wisdom aspect is seen as the Amazonian polarity of the duality (one is reminded of Minerva springing fully armed from the head of Zeus, in the Greek allegory), and it often seems that in the course of history particular personalities have served as vehicles for first one pole of the Love-Wisdom philosophy, and then the other. Hegel is seen as an instrument of the more masculine faculty of thought, and his contemporary Schopenhauer as an embodiment of the feminine quality of compassion-love, the two making a complete manifestation of the philosophy of compassion in the 19th century in Germany.

The golden thread of the goddess is prominently displayed in the tapestry of history from the time of Numa, the enlightened ruler of Rome who established the tradition of the vestal virgins, though the author herself inclines to the view that Pythagoras should be regarded as the fount of the tradition. An excellent innovation of Numa that many would like to see re-introduced into the modern world was his Ministers of Peace, or Fetiales, who had the power to restrain rulers from making war, until every avenue of settling disputes by peaceful means had been explored. The line continues, with grievous interruptions during the reign of Sparta and Mithras, through Socrates and Plato down to early Christian times, and there is an especially valuable account of Essene teaching contemporary with the ministry of Christ. The Mystery tradition of esoteric Christianity is gradually submerged, as the message for the Piscean Age is developed by St. Paul and his successors, and after gleaming fitfully through the writings of Clement and Origen, it disappears completely under the successive pronouncements of Church Councils. The truth of the Christ within re-appears in what the author regards as the summit of wisdom, the Neo-Platonic school of Plotinus, and the mystical insight of this

chapter is so evident that the reader is tempted to indulge in speculations about reincarnation.

There can only be retrogression from this point, and the author sees the salvation of our age in the recovery of the lost light, or as the book's sub-title has it, the 'return of the goddess'. The time for development of the so-called masculine virtues passed with the advent of nuclear energy, and a return to the blend of more feminine qualities, evident in the male-female character of all really advanced spiritual figures, such as Christ and Buddha, can alone ensure the future of mankind. The original message of Christianity, merely allegorised in the life of the Founder as presented in the Gospel story, can supply the answer to the needs of the time. We must seek again for the illumination of the inner light, and externalise the kingdom within to encompass the world without — only thus can the springs of compassion and the fount of wisdom be tapped.

There is much of the saving truth in this book, and it may encourage many a reader to set out in quest of the Ageless Wisdom. It is only in details that reservation need be made — many readers will feel that the path of duty, for them, lies in providing a favourable upbringing for the children, who will be incarnating to fulfil their destiny and that of the world, as it stands on the brink of a new culture and civilisation. To each his own mode of living out the 'philosophy of compassion'.
JAMES GANDY

Beyond Telepathy. By Dr. Andrija Puharich, published by Doubleday, New York. 312 pages, including Appendices, Bibliography and General Index. Price \$4.50.

Among the current publications sent to *the Beacon* for review, a growing number touch upon, or treat more fully, the extra-perceptive powers of the mind. In this category there is a decrease of the mystical approach to the subject of the so-called 'super-consciousness' and an increase in the scientific approach.

The field of behavioural science appears to be extending full range. It has grown well beyond Pavlov's initial experiments on the conditioning and reinforcement of animal behaviour in simple situations, through areas of group and social behaviour studies, to detailed laboratory tests on the conditions under which the manifestation of super-normal faculties takes place.

Dr. Puharich is a graduate of Northwestern's medical school and a neurologist with a background of many years of research into the workings of the human mind. His study of the effects of the sacred mushroom, which was published in a book of that title (Doubleday, 1955), is now followed in this book, *Beyond Telepathy*, by detailed investigations of various telepathic states, of clairvoyance, prevision, psychokinesis or PK, as well as on the ability of a medium to psychometrise and to project mental images on a photographic plate in proof that a human mind can activate a field.

The ritual of the Siberian Shaman or medicine man who, under certain conditions has the power of

divination and the ability to heal the sick, is analysed for the purpose of learning the effect of each element present in these ritualistic practices on physical and supra-normal states. These rituals are known to comprise the use of heat, cold, smoke, alcohol and the 'sonic stimulation' of drum beats, dancing and singing.

The author also determines in some detail through laboratory technique the effects of the concentration, changing breathing rates and muscular control of the Yogin on the electro-chemical constitution of the brain and nervous system. He proves that increased oxygen consumption through carefully controlled breathing rates slows down the bodily rhythms including the electrical rhythm of the brain waves and tends to raise the consciousness level of awareness.

He puts forward the fact of the amazing electro-chemical system which is the basic functional component of the human mechanism. He describes the function of cells in 'firing' or inhibiting a nerve-impulse and shows that it is possible to calculate the voltage, the potential and duration of electrical impulses in the nerves and even the shape of electrical waves.

Although this is basically a technical book best understood by those with medical or technical training, it bears consideration by anyone interested in the implications of such a study as a stepping stone for future investigation. It might be suggested that from these studies others may develop that will be still more specific in revealing how various internal and external influences may affect man's ability to use his brain and nerve potential with greater efficiency.

For example, more thorough studies may be made in future of an individual's thought content or of the general 'tone' of his stream of consciousness. This could be done for the purpose of determining the quality and strength of his thoughts on his breathing rate, the oxygen or carbon dioxide content of the blood stream and consequent changes in the electrical-chemical system of the body with resulting changes in health states. From such findings it may be possible for doctors or psychologists to make recommendations of more direct therapeutic value that will enable individuals and groups to attain a thought control and right rhythm of the breath, which will contribute to a state of consciousness preparatory to a 'higher awareness' and to a fulfilling of the capacity for serenity and usefulness.

We have seen that the present scientific method reduces, by a process of fact-finding and electronic computation, the system of stimulus and response on which the normal and supernormal powers operate. Looking still farther ahead, is it not possible that future developments may see an eventual falling off of the analytical method of understanding the higher capacities of the mind? Is it not possible that when this process of 'fragmentation' has run its course, such mechanical means will become only a supporting tool for the direct insight and natural wisdom of highly trained and gifted specialists in creating these conditions and relationships that are conducive to the natural unfoldment of the higher faculties for the benefit of the race? Considering the rapid pace of scientific development and the emergence of a 'Philosophy of science', such queries may be pertinent.

MIRIAM GEBBIE

The Secret Sea. By Hugo Manning, Villiers Publications, London. Price 15/-.

The publisher's blurb is shorter and more to the point than most: 'This long poem portrays man as imaged and guarded by the "Omniscience" that sent him forth into "troubled exile", his "earth-work, durance", for a cosmic purpose: The refreshment and rediscovery of his theanthropic nature.'

The rhythmic and evocative lines of this sensitive poem render vividly the ebb and flow of consciousness, breaking troubled and chaotic on this illusive shore. It is a 'homecoming', a 'returning',

"... a great secret sea ... that awaits exploration
Yet is always present in imperishable now."

"... the secret sea
Where there never was nothing, inconceivable
naught,

Where no end starts, no shipwreck comes,
And there is no illusion, no grave of song."

Man's journey begins as a feverish voyage in the dim monochromatic light of the moon, as he searches for peace, for freedom ...

"What wakes the ways
That yearn towards allness?" ...

"Wisdom ... whispers
When despair bleeds anger and I am too wilful:
'My son, my son, do nothing at all harshly,
For the significance of happening is less, far less
Than the reaction to happening, the thought
and the feeling
That lead to your deeds that make you what
you are'."

The search for fulfilment is exemplified in a disillusioned old woman's reminiscences of her adventures. Young love is shown in its innocence and its wonder, yet with its glamorous emptiness ...

"... morbid dependence they mistake for
security."

"... what we seem to want most
We revere the least when it comes and is taken;
We have nothing worthwhile when we seem
to have all."

As a wild young thing, she wanted only freedom, and her lover understood nothing of this; yet when he was killed on his motor-scooter, she counted memories of him and turned to others where there was ... 'no bread of love ...': a rich man who was ...

"slightly queer
And spoke of Nirvana and affairs of the soul ...":
a cad who maltreated her, broke her pride and drove her to attempted suicide ('... now I am free').
She relives boredom, degradation and emptiness ...

"Will there be rest for the tired tattered wings
For eyes that see purpose as a spent cigarette?
Bitter her mouth and strabismic her stare,
She listens to the sound of muted water
Moaning down a sink in adjacent flatlet
As if to her hopes; she clings to despair."

The poet's final advice is to 'transcend' ...

"Transcend ...
The sorrowful fun that will not work wonders."
And then we shall find serenity and peace and the ...
"Love that is greater than love."

MARGUERITE SPENCER

The Epoch of Fire

347. When the planet loses its balance, due to the loss of spiritual understanding, the consequences to the planet are inevitable. For there is no karmic effect without cause and no cause without effect. The manifestation called forth by the loss of spiritual striving will certainly induce those impulses which will bring regeneration to the planet. The manifestation of physical changes will give to the planet the understanding of Agni Yoga. The financial crash will effect a revaluation of the values. The distortion of religions will result in a search for a new spiritual achievement.

Therefore, verily, the crumbling of the old world is a new affirmation, for upon the manifestation of new values we bring to the world the salvation of spirit.

375. Thus, upon the principle of fire the world is regenerated. The fire of the centres; the fire of the spirit; the fire of the heart; the fire of achievement; the fire of attainment; the fire of Hierarchy; the fire of Service; those constitute the principles of a New World. The blended arcs of consciousness thus create the Highest Will. Verily, the great Banner of Peace will cover the entire world. Verily a great time. The time of great fulfilment. Thus the time of great actions approaches.

377. The transfiguration of the world is certainly affirmed in the highest tension. All perturbations, all shiftings, all diseases, accompany this transformation. The most powerfully propelled energies bring fire into motion. Thus, in the Epoch of Fire darkness becomes dense, and everything is intensified in a fiery striving. The evil is created by the densified darkness. Light transforms the world. Thus, at the great time the manifestation of the universal transmutation saturates the space.

Thus during the Epoch of Fire, when Light struggles with darkness, the manifestation of the Banner of Peace is that fundamental sign which will give a new step to humanity. Thus Beauty, Knowledge, Art, and all Nations will unite under this sign. Thus only the highest measures can be applied to the Banner. Verily.

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